A ſhort Diſcourſe OF THE NATURE AND EXTENT OF THE Goſpel-Day,

Reaching from the Deſtruction of the *OLD*, to the erection of the *NEW*

JERUSALEM:

Zach. 14.6,7. *And it ſhall come to paſs in that day, that the Light ſhall not be clear, nor dark. But it ſhall be one day, which ſhall be known to the Lord, not day nor night; but it ſhall come to paſs, that at evening time it ſhall be light.*

By *W. H.*

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A short Discourse
OF THE
NATURE
AND
EXTENT
OF THE
Gospel-Day,
Reaching from the Destruction of
the OZ [illegible]
of the NEW
JERUSALEM.

COURTEOUS READER.

THou haſt added a brief Treatiſe of the nature of the Goſpel-Day in its Riſe, Progreſs, and Perfection. The Morning of which Day (beginning in the Apoſtles times) had much darkneſs mingled with a little light. You know what ſtiff and earneſt contentions there were for the *Jewiſh* Rites and Ceremonies; yea, the very Articles of Faith called in queſtion, the Spirit of Anti-Chriſt

christ working even then in the Evangelical Churches, which in after Ages grew to a greater height in the exaltation of the Man of Sin. But still the Light and Purity of the Gospel prevailed, though sometimes the darkness was such, as to threaten an utter extirpation: God raising up some faithful Witnesses in all Ages to hold forth, and vindicate the Light against all that opposition made against it. The Truth had its Champions even then, when the whole World wondred after the Beast. And from them to us it is continued by an uninterrupted succession, being still of a growing and encreasing Nature like the *path of the Just shining more unto the perfect day*. What cause have we to bless God that we see the Truth and Gospel going on conquering and to conquer all Errour and

and Oppoſition? Well, the night is far ſpent, and the day is at hand, and go, let us caſt off the Works of Darkneſs, and put on the Armour of Light, and ſo much the more as we ſee the Day breaking, when Shadows ſhall flee away, & Light ſhall overſpread the face of the whole Earth. Peace, Truth, Holineſs, and Comfort ſhall then abound. In the mean time it is no wonder if Light and Darkneſs conflict together. Light of Peace with Trouble, of Truth with Errour; and go, let us not be ſecure, God may ſoon bring a Cloud over our Peace and Liberty. And let us alſo who are of the day be ſober, bearing with and forbearing one another, foraſmuch as yet we know but in part, and ſee through a Glaſs darkly; but when the Evening of this Goſpel-Day cometh, the Lord ſhall be one, and his Name one; (*Zech.* 14. 7, 9.) one heart,

heart and one way, *Jer.* 32.39. In the Faith and Hope hereof, Let all the Children of *Zion* rejoyce, and endeavour to be a People prepared forthe Lord.

Reader, I shall detain thee no longer from this useful and seasonable Discourse. The blessing of God go with it, and make it fruitful, so prayes

Jan. 18th 167⅓. Thy Servant in the Gospel,

H. J.

Zech.

ZECH. 14.6,7.

And it shall come to pass in that day, that the light shall not be clear nor dark.

But it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light.

THis Chapter begins with the revenge of God upon *Judah* and *Jerusalem* for their crucifying the Lord of glory (*Ch.* 13. 7.) of which vengeance Christ himself *foretold*, and he calls them *days of vengeance*, where he amplyfieth what the Prophet here speaketh briefly. Mat. 24. Luke 21. 22.

Yet God threatneth to be avenged on the

the Nations that dealt thus with *Jeruſalem* and the *Jews*. They ſhould have no thanks for this their ſervice, as minding only the fulfilling of their own wills, and not Gods, (*Ver.* 3.) But though *Jeruſalem* ſhould be overthrown, and the Temple burnt, and the Temple-Worſhip aboliſhed; yet the Lord would have a care of his Church, and make way for the converſion of the *Gentiles*, and expoſe the Truth and Way of his Worſhip to the open view of the *Jews* and *Gentiles* from Eaſt to Weſt.

For the Truth and Way of God's Worſhip, and of Salvation was pent up before Chriſt's coming, in the narrow confines of *Judea*, and obſcured alſo, and darkned with ſhadows and Ceremonies, as *Jeruſalem* (the Seat of God's Worſhip) was with Hills. But now all ſhould be laid open before all the world, from *Eaſt* to *Weſt*. And this here is ſignified by an Allegory of the cleaving of Mount *Olivet* (one famous Hill being put for the reſt) in the midſt towards the *Eaſt*, and towards the *Weſt*, whereby the City of God (which is the Church) ſhould no longer be obſcured, but patent, all Shadows and Ceremonies, and Partition-walls

Pſa. 25. 2.

Ver. 4.

walls being removed. This, I suppose is the purport of *Vers.* 4.

After this followeth a very great Commotion, compared to that great Earthquake in King *Uzziah's* dayes, which made Men to flee for their lives. But it is to be understood Spiritually (*viz.*) of Christ's voice in the Gospel, shaking, not the Earth only, but also Heaven; whereby a great change is made even in the Church, by the shaking and removing of the Ceremonial-way of Worship, and the Partition-wall, and causing both *Jew* and *Gentile* (as many as would be saved) to flee to the Gospel, and Gospel-way of Worship, and Christ therein, from the wrath that is to come: This, I conceive is the meaning of *Ver.* 5. Vers. 5. Heb. 12. 26.

Only, whereas it is said, *And the Lord my God shall come, and all the Saints with thee*; This may be meant, Firstly, Of the coming of our Lord Jesus Christ to set up his Gospel-Kingdom whither his Elect should be gathered unto him their Head: But lastly, and chiefly of Christ's second coming, whereof *Paul* makes mention, speaking of the coming of our Lord Jesus Christ with all his Saints. For this Chapter leads us so far, that no- 1 Thes. 3. last.

thing remaineth but this laſt and great coming of Chriſt, unto which the Prophet cannot forbear to look, and he looketh at it with much Faith and Joy.

1. In that he applyeth the Lord God to himſelf. *The Lord my God ſhall come.*

2. In that he turneth his ſpeech unto him. *And all the Saints with thee.*

Briefly as for the Chapter, it begins with the deſtruction of the Old *Jeruſalem*, and endeth with the erection of the New.

And whereas there is a Day ſpoken of, ſo and ſo deſcribed as in my Text, It is the day or the time, that lyeth between theſe two *Jeruſalems*, Old and New. It is not a Natural or Artificial day, for ſuch a day cannot ſuite with the ſcope of this Prophecy; Nor was there ever any ſuch day, wherein it was lighter in the Evening than in all the day before. And therefore by *Day* here, we muſt neceſſarily underſtand a large tract of time, for ſo Day is many times taken in the Scripture, particularly the time of the Goſpel is called the *Day of Salvation.* And it is called *that Day*, ſixteen times in this and the two preceding Chapters, which

2. Cor. 6. 2.

treat

treat of the laſt times, wherein ſuch work is to be done, as will take up many hundred yeats, as you may ſee if you conſult the Chapters at leaſure.

And you ſee here when this day began, (*viz.*) when the Goſpel was firſt publiſhed, *viz.* about the time of the deſtruction of the Old *Jeruſalem*, or ſomewhat before it, and continueth to the ſetting up of the New.

Let me then put all the deſcription of this day together into one Point, and it is this.

Doctrine.

The Goſpel times, unto the converſion of the Jews, are one day intermixed with Light and Darkneſs, known to God, in the evening whereof it ſhall be light.

Firſt, The Day here is plainly meant of the times of the Goſpel, till the dayes of the new *Jeruſalem*. For you find this Day again, *Verſ.* 8. and again, *Verſ.* 9. & ſo, till you are led to the converſion of the *Jews*, and the New *Jeruſalem*, Ver. 10, 11. to the end. 1.

Secondly, This day is one day. 1. A Day. 2. One. 2.

A Day. And that for these Reasons.

1. In that it hath light in it all along. For Christ and the Gospel run through it. And these carry light with them where ever they come. It is true, there is a mixture of darkness in it, yet it is not called night; but, because it hath light in it, therefore is called *Day*; for the better part carries the denomination.

2. It is a Day in comparison with the dark times under the Law, especially the times immediately preceding the coming of Christ, when besides the shadows of Ceremonies, there was great darkness of ignorance.

3. It is such a Day, as is distinguished with remarkable periods, (*viz.*) of Seals, Trumpets, Vials, even as the Natural day is with hours, and distinct divisions. This we see at large in *Johns* Revelation.

4. It is a Day, in that it hath in it a blessed opportunity of working, *Luke* 19.42. *Joh.* 9.4. & 12.35.

5. A Day, in that it hath a Morning, and an Evening. The Morning began with the rising of the Sun of Righteousness, when the day-spring from on high did visit us, and the people that sat in darkness

darkneſs ſaw great light. And the Evening lies in my Text, immediately before the Jews converſion. Thus it is a Day.

It is *One day*, i. e. one and the ſame from Morning to Evening. And 'tis ſo upon two accounts.

First, In that every part of the day is mixt with light and darkneſs, though not equally mixt, for ſometimes it is more light, ſometimes more dark, but more or leſs light and dark always. And ſo the day is one aud the ſame for conſtancy of light and darkneſs, though not for the equality of both. 1.

Secondly, One and the ſame, and like to it ſelf, becauſe there is in it but one and the ſame Covenant, and way of Adminiſtration according to what God hath promiſed, ſaying, *Yet once more I ſhake not the Earth only, but alſo Heaven. And this word, Yet once more, ſignifyeth the removing of thoſe things that are made that thoſe things which cannot be ſhaken may remain.* The Legal Adminiſtration was ſhaken and removed at the coming of this day, but the Evangelical ſhall remain to the very end of it. And hence it is, that the Church ſtill appears in all the Periods of this day, 2. Heb. 12. 26, 27.

under the same form to the very last, *viz.* of four living Creatures and twenty four Elders. And thus it is *unus idemque dies*, One and the same day from first to last. This is the *Second* Branch of the point, 'tis One day.

Rev. 4.4. 11.16. 14.3. 19.4.

3. *Thirdly*, It is such a Day as is intermixed with Light and Darkness, so that it is neither Day nor Night, *vers.* 7. But why then is it called a Day in the same *Verse*? The meaning therefore is, that it is neither perfect Day, nor perfect Night; but yet such, as may well be called a Day for the reasons aforesaid, onely with intermixtures of Light and Darkness.

Qu. *But what is the Light, and what the Darkness?*

Answ. 1. The Light is the light of Truth: for these two go together; *Send out thy Light and thy Truth.* And the Darkness is the darkness of Ignorance, Error, Heresy, Idolatry, and Superstition. And such a mixture there hath been in this Day, and will be to the very Evening of it.

Psal. 43.3.

The clearest part of this Day was in the Morning thereof, when the Apostles lived; yet even then there was a mixture of this Darkness. The Churches

in

in *Galatia* were infected with the leaven of false Teachers, mingling Law and Gospel in the point of Justification. And some in the Church at *Corinth* denied the Resurrection of the Dead; and others held that it was already past, (as *Hymeneus* and *Philetus*) and their word did eat like a Gangrene. And some such there were that turned the Grace of God into Lasciviousness, *&c.* Both *Peter* and *Jude* give us a sad character of them. And in *John's* time, there were many Antichrists and Apostates from the Faith, and many false Prophets were then gone out into the World, who denied that Christ was come in the Flesh. And Pride and Ambition began then to appear in *Diotrephes*. And false Apostles we meet with several times; and with *Balaamites* and *Nicolaitans* in the Church at *Pergamus*, and the woman *Jezebel*, a false Prophetess, and a Seducer in the Church at *Thyatira*.

2 Tim. 2. 17.

1 John 2. 18, 19.

1 Joh. 4. 1, 2. 3 Joh. 10. Rev. 2.

You see the Morning of this Day, red and lowring, presaging foul weather throughout the remainder of it. In the times succeeding the Apostles, arose the *Simonians*, *Menandrians*, *Carpocratians*, *Cerinthians*, *Ebionites*, *Marcionites*,

cionites, *Apollinarians*, &c. which did somewhat darken the Primitive Day, wherein yet there was a comfortable mixture of Light held forth by *Irenæus*, *Lactantius*, *Tertullian*, *Justin Martyr*, *Cyprian*, and others. Afterward arose the *Arrians*, (who denied the God-head of Christ) greatly obscuring the Day, but were opposed by *Athanasius*, *Hilary*, and several others, and condemned by the *Nicene* Council. Not long after, the Heresy of *Macedonius* (who denied the Personality of the Holy Ghost) was condemned by a Council at *Constantinople*; And so was the Heresy of *Nestorius*, (who held that Christ had two Persons, as well as two Natures) opposed and condemned by a Council at *Ephesus*, not long after the same time. Opposite to this Heresy was that of the *Eutychians*, who held Christ to have but one Nature; confounding his Natures, as the *Nestorians* had divided his Person. For thus we find most of the Primitive Heresies to be about the Natures and Person of Christ, the great Light of the World, which the Prince of Darkness endeavoured to extinguish, that so he might turn this Day into Night.

Night. But ſtill you will find that there was Light in oppoſition to his Darkneſs. And when afterwards the Devil ſtirred up *Pelagius* to aſſert the Freedome of Mans Will, God raiſeth up *Auguſtine* to oppoſe him.

Onely what ſhall we ſay about the cloſe of the *Sixth Century*, when the bottomleſs Pit was opened, out of which there aroſe a ſmoak, as the ſmoak of a great Furnace, inſomuch that the Sun and Air were darkened by reaſon of the Smoak. Where now was the Light? and where was the One Day in my Text? Yea, and as the *Centuries* encreaſed, ſo did the Darkneſs, by a continual ſucceſſion and *ſeries* of Errors and Hereſies, for many Hundreds of years together. And you know what dark Lights the *Schoolmen* were in their Generations, who did rather obſcure than illuſtrate *Theology*. Rev. 9. 2.

Theſe things are true; And a man had need of a great deal of knowledg in Church-Hiſtory, and the *Centuriators*, to give particular ſatisfaction in this point, and it would alſo require a large Diſcourſe.

I ſhall therefore give you ſome general grounds

grounds of Proof, that ſtill the Light did run through the darkeſt Times.

1. *Firſt*, Chriſt promiſed that the gates of Hell ſhould never prevail againſt his Church, and that he would be with it to the end of the World.

Mat. 16. 18 28. *laſt.*

2. *Secondly*, It is held by ſeveral Learned and *Orthodox*, That the *Seven* Churches of *Aſia* had their Antitypes, one after another, throughout the day of the Goſpel in my Text. And then, ſurely there was alwaies Light in the Candleſticks.

3. *Thirdly*, When Chriſt began to ſhew *John* things to come, the Firſt thing that he ſhewed him, was God ſitting upon his Throne, with the Church round about Him, and ſo deſcribed, as you know, *Revel.* 4. For in ſhewing *John* things to come, at ſo great and vaſt a Proſpect, God muſt needs ſhew him great and dreadful things, as He did under the Seals, Trumpets, and Vials. And therefore at the very entrance of this Diſcovery, God ſecureth to *John* the ſafe condition of the Church in all times, and lets him ſee that his Eye was ſtill upon that, as ſtanding round about his Throne encompaſſed with ten thouſand times ten thouſand of Angels, that

ſo

ſo what ſights ſoever *John* ſhould afterwards ſee, he might be aſſured, that the Church was ſafe enough. For God is before, and his Angels behind the Church. And hence it is that ever and anon the Church puts up her head in ſuch and ſuch *periodical* times, and daies of danger and darkneſs in the Revelations.

Fourthly, When God intended great Mutations in the World, He made proviſion for his Church and People; ſo that the four Angels muſt not hurt the Earth, nor the Sea, nor the Trees, till the Servants of God were ſealed in their Foreheads; and the number of the ſealed was 144000. 4. Rev. 7. 1, 2, 3

And when the *four* firſt Trumpets ſounded, though there followed alwaies a ſore judgment, yet ſtill a third part eſcaped under every one of them; Rev. 7. And with this agreeth that of *Zechary*, *Two parts ſhall be cut off and die, but the third part ſhall be left therein.* Zech. 13. 8.

And when again the *fifth* Trumpet ſounded, and the mouth of the bottomleſs Pit was opened, out of which a dreadful ſmoak aſcended, and Locuſts out of the ſmoak, they had not power to hurt the graſs of the Earth, nor any Rev. 9. 4.

green

green thing, nor any tree, but onely those men, which had not the Seal of God in their foreheads, *Rev.* 9.4

5. *Fifthly*, If we come to the *Sixth* Trumpet, which began to sound about the Year 1300. when the *Ottoman* Power arose, which yet continueth to this day; it was a very dark and dismal time, yet not void of Light. For the *Waldenses* and their Followers were up long before that time, and *Wickliffe* arose somewhat about the same, and (as I take it) *Bernard*. Afterwards *John Huss* and *Hierome* of *Prague*. But seeing the time was so doleful, and that it might well be admired, what was become of the Church, and where the Light was to be seen; our Lord Jesus Christ cometh down from Heaven, in the form of a mighty Angel, clothed with a Cloud, and a Rainbow upon his Head, and his Face shining as it were the Sun. For this was in the dark times of the *Sixth* Trumpet, when although Christ was much clouded to the World, and little of him seen, yet the Sun did shine through the Cloud, even in those times; for he was mindful of his Covenant, signified by the Rainbow. And moreover Christ had in his Hand a little

Rev. 10. 1, 2.

Book

Book open; ſo that there was ſome Light ſhining in thoſe very dark times.

Sixthly, When Antichriſt was at his greateſt height, a little before the Light ſo brake forth, that ſome Reformation began, our Lord Jeſus Chriſt, the Lamb of God, appeareth ſtanding on Mount *Zion*, and with him an *Hundred* and *forty four* Thouſand, having his Fathers name written on their Foreheads: ſhewing us, That Chriſt had his Church in the times of the greateſt Apoſtaſie, and that there was not wanting Light in Darkneſs. The ſealed Number (*Rev. 7.*) ran through (about) a *thouſand* years, and at laſt liſted up their heads upon Mount *Zion*. Rev. 14. 1.

Seventhly, Suppoſe the riſe of Antichriſt ſhould commence (as it is apprehended) between the *fourth* and *fifth* Centuries, you know the riſe of the *two* Witneſſes contemporates therewith; after which they continue their propheſying, during *One thouſand, two hundred* and *ſixty* Daies, a day put for a year. And ſo too, upon this account, the darkeſt Daies did not want the Light of the bleſſed and everlaſting Goſpel; yea, ſo much Light, as to uphold the denomination of a Day. 7.

But

But since the *Second* spring of the Gospel, arising from the Light introduced by *Luther*, *Melanchton*, and the *German Theologues*, it is visible to the eyes of Adversaries, how the Darkness hath declined, and the Light shined more and more to this very day. And thus it will be light and dark, light as to Truth, and dark as to Ignorance, Error, Heresy, Idolatry, and Superstition more or less unto the very Evening of the Day.

2. *Secondly*, In this day there is a mixture of Light and Darkness in another respect, *viz.* Trouble mingled with Tranquillity, and Persecution with Liberty. You know the sad times under the Seals, by the rage of the *Roman* power against Christianity. Yet some liberty was now and then enjoyed, and silence in Heaven for half an Hour. You have heard also of the *Arrian* Persecution under *Constantius*, *Julian* and *Valens*, yet all liberty was not destroyed. For though Persecution and Liberty in their height are inconsistent, as light and darkness, the one in its height expels the other, yet there was an interchange by the succession of one to the other sometims, if not an inter-

mixture

mixture of both as to a moderate degree. For though Perſecution and Liberty have not ſtood together in one and the ſame time and place in their height, yet as for the light of the Goſpel, and Truth thereof, that hath ſometimes ſhined in ſhowres of Perſecution, like as we have now and then ſeen the Sun to ſhine, and the Rain to fall at one and the ſame time.

And thus you ſee how the Day of the Goſpel hath all along hitherto been intermixed and interchanged with light and darkneſs. The light of Truth and the darkneſs of Errour, the light of Liberty, and the darkneſs of Perſecution. And thus much for the third Particular of the Point in hand.

Fourthly, This one day thus intermixed, is known to God. In ſome reſpects it is known to us, and hath been known to others before us, (*viz.*) that there is ſuch a day, and thus intermixed as aforeſaid. But it is known to God, ſo as it is not known to us. 4.

Firſt, It is known to him as the Efficient of it. As it is ſaid of the Natural day, *The day is his, the night alſo is his, he hath prepared the light of the Sun.* And again, *I form the Light,* 1. Pſal. 74.16

and

Isa. 45.7. *and create Darkneſs; I make Peace, and create Evil; I the Lord do all theſe things.* Thus it is with this Goſpel-day; The Lord is the Former of it, who hath determined the times before appointed.

2. *Secondly,* This day is known to God, as being wholly in his power to order all things in it after the Counſel of his own will. He knew the end from the beginning, and what lyeth in the Womb of this day, from the Morning to the Evening of it. He knew what light, and what darkneſs there would be in every period of the day, whereas we know not what a day may bring forth; and little did we think a year ago what Light of Liberty we ſhould now enjoy, nor do we know what darkneſs of trouble and confuſion may ariſe again ere long. We look ſometimes for good, and lo, evil cometh, and we wait for Light, and there cometh darkneſs. For it is not for
Job. 30. 26 us to know the times and ſeaſons, which the Father hath put in his own power.
Acts 1. 7. We cannot make a Divine Almanack, and define what day (in this great day) it ſhall be calm, & what day tempeſtuous, what day it ſhall ſhine, and what day rain. We know not the Ordinances of Heaven,

Heaven, nor can we ſet their Dominion in the Earth; we cannot lift up our voices to the Clouds, that abundance of Waters may cover us; neither do do we know the way where the Light dwelleth, and as for Darkneſs we know not the place thereof. Known unto God are all things.

Thirdly, This day is known to God, in the Hebrew Phraſe of *knowing*, which includeth alſo the affections. And therefore this day is ſo known of the Lord, that it is regarded and cared for by him. His Eyes are upon it, that nothing falls out in it, but by his ſpecial Providence. And though darkneſs hath ſometimes increaſed, and far prevailed in this day, yet the Light was never extinguiſhed, nor ever ſhall: He hath ſtill preſerved a Lamp, as he did in the Kingdom of *David*, at the loweſt ebb thereof. About one hundred and fifty years ago, when darkneſs lay upon the face of the Earth, preſently God commanded light to ſhine out of darkneſs, which hath continued and encreaſed unto this very day. 3.

Ejuſmodi eſt quem curabit & conſervabit Deus. Jun. Trem.

Fourthly, This day is known unto God, in reſpect of the termination of it, which we know not. For what great 4.

miſtakes have there been, about the time of Antichriſt's ruine, and the calling of the *Jews*?

We know in the general, that this Day ſhall have an Evening, and that in the Evening it ſhall be light: But when this Evening ſhall be, we know not; we cannot take the Light and the Darkneſs at the bound thereof. But God doth perfectly know the Epocha of the reign of the Beaſt, and his Number, 666. And thus this day is known to the Lord, and to the Lord only.

5. *Fifthly*, In the evening of this day it ſhall be light.

1. *Firſt* then, What is this Evening? It is the darkeſt part of this Day, throughout which there was ſtill more or leſs Darkneſs intermixed with Light, as you have heard, but now at the Evening-time there ſhall be more darkneſs than in any of the preceding parts of the Day: How elſe were it an Evening?

Obj. *But how can it be, that the Evening ſhould be ſo dark, and yet that at Evening-time it ſhould be light?*

In

1. In some respects it shall be the darkest part of the Day, for it will be a time of very sore Troubles, Wars, and rumors of Wars, and great Commotions. For I cannot tell where to fix this Evening, but under the *Sixth* Vial, which shal be poured out upon the great River *Euphrates*, *That the waters thereof may be dried up, and the way of the Kings of the East prepared:* In which words is held forth (as our best Interpreters hold) the conversion of the Jews. At what time *The three unclean Spirits, like Frogs, shall go out of the mouth of the Dragon, and out of the mouth of the Beast, & out of the mouth of the false Prophet, which are the spirits of Devils, working Miracles, and going forth to the Kings of the Earth, and of the whole World, to gather them to the battel of the great Day of God Almighty.* And that must needs be a very sad Evening, especially in respect of trouble, great oppositions and commotions. For there shall be as terrible Signs and Presages fore-running the erection of the *New-Jerusalem*, as there were before the Destruction of the *Old*. *Hinc illæ Tenebræ.* But how then shall it be light at this Evening time. *Sol.* 1. Rev. 16. 12. Revel. 16. 13, 14. Luke 21. 9, 10, 11.

Secondly, In ſome reſpect therefore, it ſhall be the moſt lightſom part of the Day hitherto. And indeed it will be the light of the Evening, that will very much occaſion the Darkneſs of it: I mean the Light of the Truth, that ſhall then ſhine forth, ſhall darken the Kingdom of the Beaſt, and cauſe his Followers to gnaw
Rev. 16. 10 their very Tongues for pain. For that is under the *Fifth* Vial; and if the Kingdom be full of Darkneſs, it muſt needs be that Chriſt's Kingdom will then be full of Light. For the Witneſſes will be riſen long before the effuſion of the *Fifth* and *Sixth* Vials, and Antichriſt be greatly conſumed with the breath of Chriſts mouth, *viz.* in the Preaching of the Goſpel. And therefore in this reſpect, it muſt needs be a lightſome Evening, and a time of greater Light than ever ſhined ſince the daies of the Apoſtles.

Thus you ſee what a time the Evening ſhall be.

Queſt. *But ſhall this Evening then determine this Day, ſo that the Converſion of the Jews ſhall become another Day?*

Anſw. No; But as this Day is one and the ſame, and conſtant to it ſelf, as we have heard, ſo ſhall the Day of the Jews Con-

verſion,

version, and the time following be one and the same day with this. But how? Not in respect of Light and Darkness intermixed, so as in the Day before the Evening, but in respect of one and the same Covenant, and way of Holy Administration still continued: For the Ordinances now used shall be continued to the coming of Christ. 1 Cor. 11. 26. 2 Cor. 3. 11. Heb. 12. 28

For it is observable;

First, That this dark Time is not called, *The Evening*; but the *Evening-time*, *Quo tempore advesperascere, & Nox esse solet*: At what time it begins to be Evening; or, to look like an Evening, and the Sun seems to be setting. And therefore

Secondly, Though it is called *an Evening-time*, yet there is no Night said to follow it. *Sol occubuit, Nox nulla secuta est.* It is such an Evening, wherein the Sun setteth, and no Night succeedeth. It is true, One would little expect light in the Evening, especially more light than in the Day before. But such an Evening-time is this, after which shineth the greatest Light that ever was seen since the daies of Jesus Christ. 2.

You see then what this Evening is.

2. Secondly; *What is that Light, that ſhall ſhine ſo gloriouſly at the Evening-time, eſpecially at the end of it?*

Anſw. It is the ſame in kind and quality with that which ſhined before this Evening-time, only it differeth in degrees. For now the Light ſhall excel, and that ſhall be fulfilled which was ſpoken by the Prophet; *Ariſe, and ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee,* &c. Now (as I may ſay) the light of the Moon ſhall be as the light of the Sun; and the light of the Sun ſhall be ſevenfold, as the light of ſeven Daies: Yea, *The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee: but the Lord ſhall be unto thee an everlaſting Light, and thy God thy glory. The Sun ſhall no more go down, neither the Moon withdraw it ſelf, for the Lord ſhall be thine everlaſting light.*

Iſai. 60. 1,2,4.

Iſai. 60. 19,20.

Queſt. *But wherein ſhall this Light conſiſt?*

Anſw. *Firſt*; There ſhall be a great effuſion of the Spirit of God in thoſe times, whereof a Pledge was given in the Morning of this Goſpel-day. *It ſhall come to paſs in the laſt daies, that I will pour*

pour out my Spirit upon all Flesh. And the like we find in the words following my Text; *And it shall be in that Day, that living Waters shall go out from Jerusalem*, &c. And hereby is meant the Spirit of God with his Gifts and Graces, compared to living Waters. And these I take to be the same with *Ezekiel's* waters, which rose at last to a very great depth. Zech. 14. 8. Joh. 4. 14. 3. 38, 39. Ezek. 47. 1-6.

Secondly, Hence it followeth, That there will be a very great light of Knowledg in this Day, so that there shall not be so much need, as now there is, for one to teach another; saying, *Know the Lord*, for they shall all know him from the least to the greatest. And that shall be the time especially, when *The Earth shall be full of the knowledg of God, as the Waters cover the Sea.* 2. Isai. 11. 9.

Thirdly, This Light of Knowledg shall have a great influence into the Hearts and Lives of Men, who shall shine eminently in Holiness; insomuch that the inscription upon the Fore-head of the High-Priest shall then be put upon the bells of the Horses, and the very Pots in *Jerusalem* and *Judah* shall be *Holiness to the Lord*; Even Carters, Cooks, and Kitchin-Maids shall then 3.

shine in purity of life, and there shall
Zech. 14. 20,21. be no more the *Canaanite* in the House of the Lord of Hosts.

4. *Fourthly*, That Day shall shine with the Light of Peace, Tranquillity, and Joy, for these go together, *Esth.* 8.16. Swords shall then be turned into Plough-shares, and Spears into Pruning-hooks;
Mic.4.3. *Nation shall not lift up sword against Nation, neither shall they learn War any more.*

5. *Fifthly*, In that Day there shall be the Light of Comfort; for this will follow necessarily from all the former; and the Consolation will be both External and Internal, *viz.* When the Spirit of God, the Comforter, shall be poured out so plentifully, and when the Spirit shall have his Day, as the Father and the Son had theirs. And when Knowledge, Holiness, and Peace shall abound on the Earth; when *Turk* and *Pope*, and all that oppose the Kingdom of Christ shall be destroyed, and Satan bound and confined to the bottomless Pit, during the *Thousand* years. I say, This must needs be a very comfortable time. Great then shall be the peace of *Zions* Children, when God shall make her an eternal Excellency, and a joy

of

of many Generations, when violence ſhall no more be heard in her Land, waſting and deſtruction within her Borders; but men ſhall call her Walls, *Salvation*; and her Gates, *Praiſe*; and when they ſhall come and ſing in the height of *Zion*, and ſhall flow together to the goodneſs of the Lord, who ſhall turn the former Mourning of his People into Joy, and comfort them, and cauſe them to rejoice from their ſorrow, For they ſhall come to *Zion* with Songs, and everlaſting Joy upon their Heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

And thus you ſee the Light that ſhall be at the Evening-time, and the Doctrine cleared in the ſeveral parts of it; the *Uſes* whereof now follow.

Uſes.

Firſt. What hath been here ſaid anſwereth that Challenge of the *Papiſts*; *Where was your Church before the Dayes of* Luther? We anſwer, *Where the Light was.* For though great Darkneſs was introduced by Antichriſt for many years before the breaking out of the 1.

the Light in the daies of *Luther*, yet there hath been alwaies a mixture of Light in the obſcureſt times, and there the true Church hath been. There have been Witneſſes to the Truth ever ſince the riſe of the *Man of Sin*, and their teſtimony witneſſeth to the true Church, diſtinct from Antichriſt, in that it witneſſeth to the Light where the true Church hath alwaies dwelt, which Church ſtill profeſſed againſt the Additions and Impoſitions of the *Man of Sin*, hating and abominating his Idolatrous Corruptions and Superſtitious Inventions, and held to the Faith and Truth of the Goſpel. And as this Church, like the Light, did ſtill bear witneſs to it ſelf: So did the continual oppoſition made againſt the Light and Truth profeſſed, bear witneſs to the ſame. And therefore we remit the *Papiſts* to their own oppoſitions and perſecutions, for an Anſwer to their Challenge. Yea, and this true Church hath been viſible at all times to them that are of the Light. (For what can men in darkneſs ſee?) The Day, you hear, hath been one all along, and therefore the Sun did never ſet in it, and the Light hath ſtill been, *Index ſui & tenebrarum*, A diſcoverer both

both of it ſelf and of darkneſs. All things that are reproved (or diſcovered) are made manifeſt by the Light: For whatſoever doth make manifeſt, is Light. Eph. 5. 13. And therefore the true Church hath alwaies ſeen both her ſelf and the falſe Church; but the falſe (wanting Light) could never ſee the true.

Uſe 2.

Uſe 2. The Doctrine may ſerve to ſhew us the parallel between the Day of the Goſpel, and the Day of them that do profeſs it, which is alſo intermixed with Light and Darkneſs, ſo that it is neither Day nor Night. For,

Firſt, There is Knowledg mingled with Ignorance, and Truth with Errour, even in the beſt of God's Children, *who know but in part, and propheſie in part, till that which is perfect,* in another world, *is come. For now we ſee through a glaſs darkly, but then face to face; now we know in part, but then ſhall we know, even as we are known.* Thus it is, and thus it will be, till our Sun is ſet, and then it will be perfect light. 1 Cor. 13. 9, 10-12.

2. There is alſo Trouble mingled with

2 Cor. 6. 8,9,10. Isai. 52. 10. with Tranquillity, Adversity with Prosperity, Light of inward Peace and Comfort with inward Doubts and Darkness, whiles we live here below.

Use 3.

Use 3. We are shewed, That the darkest time of the Gospel-Day is yet to come. For that time is to be expected in the Evening, which is the darkest part of all the Day. Only this Darkness will not be (as I conceive) in respect of the withdrawing of the Light of Truth, but of the Light of Peace and Tranquillity: For at the Evening of this Day, Men shall look unto the Earth, and behold Trouble, and Darkness, and Dimness of Anguish. And this will immediatly precede the Conversion of the Jews, through the opposition of *Turk* and *Pope*.

For this will be the time when the Kings of the Earth, and of the whole world shall be gathered together to the battle of the great Day of God Almighty. Joel 3. 10. At what time Men shall *beat their Plough-shares into Swords, and their Pruning-hooks into Spears.*

But

But though that will be the darkeſt part of the Day, yet we muſt expect gloomy times till then, though with intermixed beams of Light, wherein God will ſtill be ſetting this over againſt that, to the end that Men ſhould find nothing after him. And thus God will Chequer out the Goſpel-day, till that be fulfilled which is ſpoken by the Prophet *Iſaiah*, *Ariſe, ſhine, for thy Light is come, and the glory of the Lord is riſen upon thee.* Iſa. 60. 1. And ſeeing the day ſhortneth, and the ſhadows of the Evening begin to be ſtretched out, let us expect no more Dayes of Tranquillity and Peace, but Wars, and rumours of Wars, Nation lifting up Sword againſt Nation, and learning of War, the confuſed noiſe of Battle, and Garments rolled in blood; For the Man upon the red Horſe is gone forth, to whom power is given to take Peace from the Earth; and nearer the Evening ſtill the darker. That which concerns us, is to be in a Poſture of Humiliation and Preparedneſs, for the reception of theſe dark Diſpenſations. Here is the Faith and Patience of the Saints.

Uſe

4th Use.

Use 4. Let what hath been ſaid be for Exhortation.

1. *Firſt*, To pray for the Converſion of God's ancient people, the Seed of *Abraham*, *Iſaac*, and *Jacob*, for whoſe ſakes they are beloved. Till when, the Day ſhall not be clear nor dark, but then *the Sun ſhall no more go down, nor the Moon*
Iſa. 60. 19, 20. *withdraw it ſelf, but the Lord ſhall be an everlaſting Light, & the dayes of mourn-*
Iſa. 62. 6, 7. *ing be ended.* Therfore *hold not your peace day nor night, ye that are the Lord's Remembrancers, keep not ſilence, and give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the Earth.*

2. *Secondly*, Though you want the Light of Peace, be thankful and improve the Light of Truth. For it is a mercy that we have this part of the Light, though we want the other; and of the two, it it is far the better, ſeeing we ſhould part with Peace for Truth, but not with Truth for Peace.

The Text ſaith, *It ſhall come to paſs in that day, that the Light ſhall not be clear nor dark*; or (as after the Original) *not be precious nor thickneſs*, which ſheweth

ſheweth us, that the Light of Truth is precious, and though that of Peace is ſo likewiſe, yet not of equal value; for Chriſt came not to ſend Peace on the Earth, but the Sword, by the publication of the Truth; which was of ſo great eſteem with Him, that He bore witneſs to it to the Death, even when He witneſſed a good Confeſſion before *Pontius Pilate* concerning the truth of his Kingly Power and Government, which the Apoſtle adjureth us to attend, as of great moment, though *Pilate* ſlighted it, ſaying, *What is Truth?* For he did not propound that queſtion for ſatisfaction, in that he ſtayed not for an anſwer, but ſhewed thereby, that he looked upon truth, and particularly that truth, concerning the Kingly Power and Government of Chriſt, as a pittiful Cauſe whereon to hazard the Life of Chriſt.

Oh! The Truth there confeſſed by Chriſt, is a precious Truth, a very great Truth, and the Foundation of many Truths, which Chriſt ſealed with his Blood, which therefore we are adjured in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who before *Pontius Pilate* witneſſed a good Confeſſion,

Confession, to keep without spot, unrebukeable until the appearing of the Lord Jesus Christ.

Let us then love the Truth, and this Truth, and improve it.

3. *Thirdly*, Seeing this Gospel-day is not equally lightsome in all the periods of it; how thankful should we be, that we were born in a Time and Place of Light? For great was the Darkness, and little the Light, about *Six* or *Seven-score* years past, when *England* lay under the Darkness of *Antichristian* Ignorance; since when, it hath been turned from the Valley of the shadow of Death, into a Valley of Vision. This heightneth the account of the Land we live in, for the enjoyment of so great a mercy, as no other Nation this day hath enjoyed the like, especially as to the clearness of the Light that hath shined in it. And though it will not be accompanied with outward peace, yet it will not want inward, if we keep close to the Light, and live up to it in this our Day.

4. *Fourthly*, This Day being thus intermixed with Light and Darkness; Let

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us not wonder, nor be offended, that there are ſuch varieties of Perſuaſions, differing one from another, and therefore all of them cannot be of the Light, whatever is pretended by them that do profeſs unto them; but the Light hath influence upon ſome of them, and Darkneſs upon ſome other. So that God's Heritage is unto him as a ſpeckled Bird, which the Birds fly round about againſt her: But however let us not fly one againſt another, leſt we fly againſt our ſelves, whiles we have our ſeveral feathers and colours in this one Bird; but let us bear with one another as to particular Light and Darkneſs, ſo long as we are all enlightened with the ſaving Knowledg of the Truth.

We ought not indeed to be *Sceptick* in Religion, but every one to be perſwaded in his own mind, yet in ſome things peradventure thou art in the Light, and I am in the Dark; in others, the Day perhaps ſhineth unto me, and not to thee. Let us yield to the Diſpenſation of the Day, and keep the Unity of the Spirit in the Bond of Peace; and if in any thing we are differently minded, *God ſhall reveal even that unto us: Nevertheleſs, whereunto*

Phil. 3.15, 16. *we have already attained, let us walk by the same rule, let us mind the same thing.* For thus there are some in the Visible Church, who are be-misted, when others are enlightened, and yet all agree in Fundamentals, who ought to live in Unity, and the Stronger to exercise Charity towards the Weaker; that God, who hath begun to enlighten them in other things, will acquaint them in due time with those Truths, whereof at present they are ignorant: For it is God alone who revealeth the Light unto us. And He that formeth the Light, and createth Darkness, may in some things make it Day to one man, and night to another. We are all (who truly fear the Lord) Children of the Light, and of the Day, and not of the Night, nor of Darkness, as to our states, yet as to particular apprehensions in Truths of an inferiour nature, it may be Day to one & Night to another. And thus it will be till the Evening cometh, Zech. 14.9. but then there shall be one heart, and one way, *one Lord, and his Name one.*

Use 5.

Use 5. Lastly, What hath been held forth, administreth

adminiſtreth a word of Comfort, *That this Goſpel-Day is known to the Lord, from the Morning to the Evening of it.* He knoweth the Light and alſo the Darkneſs, and who are in the one, and who in the other, and how far. And therefore He knoweth what is done by the Children of the Night to introduce Darkneſs, and to obſcure the Day of the Goſpel. For the Day is his, and the Night is his, He formeth Light and Darkneſs, and therefore he ordereth the Rulers of the Darkneſs of this world, that no more either of Ignorance, Error, Hereſie, Superſtition, and Idolatry on the one ſide; or of Tribulation, Perſecution, and hoſtile Oppoſition to the Truth and Peace on the other, ſhall prevaile further than He hath determined. And whatſoever He hath appointed to be the portion of this Day, as to the darkening of it, yet it is our Comfort, that the Day is known to the Lord, and that He will have a care of it. For he ſeeth the Darkneſs as well as the Light of the Day, the darkneſs and the light are both alike to Him. He hath ſeen the Day from the Morning of it to this moment, and hath ordered and diſpoſed of the darkneſs of

Ignorance, Error, Hereſie, and Idolatry, and likewiſe of Affliction and Perſecution in it, in times of Pagan, *Arrian*, or Antichriſtian oppoſition. And his care of this Day is no leſs toward the Evening of it, nor his love to to it, & abilitie to ſee to it, any leſs than in the Morning, or Noon of it. He that ſaid, *I have ſeen, I have ſeen the Affliction of my People which are in Egypt, and have heard their cry, by reaſon of their Task-maſters; for I know their ſorrows*; knows all the Sorrows and Sufferings of his People in this Hour of the Goſpel-day. It was a very dark Night with *Iſrael* in *Egypt*, when God ſpake theſe words to *Moſes*; for then was fulfilled in the Truth, what was ſignified to *Abraham* in the Type, when an horrour of great Darkneſs fell upon him. Gen. 15. 12 And yet, I have ſeen, I have ſeen, and I know, ſaith the Lord, in the midſt of that horrid Darkneſs.

And therefore however the Day prove, and Clouds and darkneſs ariſe, as perhaps they may do, marvel not at the matter, for he that is higher than the higheſt regardeth. Men and Devils may be high, but God is higher, yea, higher than the higheſt, which is a de-

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gree above the Superlative. God hath a care of his Church and Gospel, & of such as Preach it, and profess it, only it is our duty to be humbled for the sins of Churches, Ministers, Professors, which may otherwise the more darken and imbitter the Day that we are now entring into, which calleth us to Prayer, Humiliation, Mourning, and Reformation, wherein if God assist us, it shall be well in the end; *and though weeping may endure for a time, yet joy cometh in the evening. For it shall come to pass, that at Evening-time it shall be Light.*

FINIS.